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# THE DEAN'S

**THE  
DEAN of CHICHESTER'S**

**Spittal-Sermon**

**On Easter-Tuesday, 1700.**

**A**

# Levett, Mayor.

*Martis nono die Aprilis, 1700. Annoque  
R. R. Gulielmi tertii Angliæ, &c.  
duodecimo.*

**T**HIS Court cloth desire Doctor  
Hayley, Dean of Chichester, to Print  
his Sermon Preached before the Lord  
Mayor, Aldermen and Governours  
of the several Hospitals of this City,  
at the Parish-Church of St. Bridget, on  
Tuesday in Easter-Week last.

*Goodfellow.*

S. 10. 11  
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Sept

# A SERMON

Preach'd before the

## Right Honourable THE Lord Mayor of London

And the HONOURABLE the  
Court of ALDERMEN  
AND  
GOVERNOURS

Of the severall Hospitals of the City,

AT  
St. Bridget's Church, on *Easter-Tuesday, 1700.*  
BEING  
One of the Anniversary Spittal-Sermons.

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By *William Hayley, D. D. Dean of Chichester.*

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*L O N D O N,*

Printed for *Jacob Tonson, within Grays-Inn-Gate next  
Grays-Inn-Lane, 1700.*

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UNION  
THEOLOGICAL SEMINARY.

1. *Die Wahrheit ist ein  
großer Fels, der nicht  
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## M A T T. XXV. 34, 35, 36.

*Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World: For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye cloathed me; I was sick, and ye visited me; I was in prison, and ye came unto me.*

**A**S there is no Virtue more excellent in its Nature, more honourable to our selves, or more useful to Mankind than that of *Charity*; so I do not know of any that has more Topicks to recommend it. The Occasions of exercising this Duty are many and frequent, and they are often such as call upon the Ministers of the Gospel to inculcate and press it, and yet the Subject is not exhausted, but affords still ample Matter for our Meditation.

This *Anniversary Meeting* which we now celebrate, gives a succession of fit Opportunities for a *Discourse* of this Nature. And, blessed be God! it is a very noble Demonstration that these Discourses are not in

vain ; that they do move the Hearts and Affections of the *Hearers*, and that the Seed sown produces a plentiful Crop, to the Relief of Multitudes, some of which are the *Ornament* and *Glory* of the present *Solemnity*. And it must needs be a solid Comfort to all that are truly zealous for the Honour of our Holy *Religion*, to find, that among all the *Corruptions* of the Age which are so justly complain'd of, there is yet such a Spirit of *Charity* visible in this *great City*, as plainly shews that *Christianity* has a *Life* and *Vigor* among us, and that there are not wanting Numbers of those who make it appear that they love the Lord *Jesus Christ*, by their Pity and Compassion to his *suffering Members*.

What I am now to read to you is an ample *Testimony* in this Matter, *viz.*

*A true REPORT of the great Number of Poor Children, and other Poor People, Maintained in the several HOSPITALS, under the Pious Care of the L O R D Mayor, Commonalty, and Citizens of the City of L O N D O N, the Year last past.*

*Christ's Hospital.*

**C**hildren put forth Apprentices, and discharged out of *Christ's Hospital*, the Year last past, 125; ten whereof being instructed in the *MATHEMATICKS* and *NAVIGATION*, were placed forth Apprentices to Commanders of Ships, out of the Mathematical School, Founded by his late Majesty King *Charles the Second of Blessed memory* ——————

125

Children

Children Buried the year last past \_\_\_\_\_ 7

Children now remaining under the Care and Charge of the  
said Hospital, which are kept in the House and at Nurſe elſe. 363  
where 309, And 54 newly admitted, amounting in all to 363

The Names of all which are Registered in the Books kept in the  
said Hospital, and are to be seen, as also when and whence they were  
admitted.

Which being so many in number, and the charge of keeping them  
very great, (and being ſtill depreſſed by the very great loſt, which  
was ſuſtained by the late Dreadful Fire) it's hoped many worthy and  
good Christians will liberally affiſt towards ſo uſeful and beneficial a  
Charity.

*St. Bartholomew's Hospital.*

**T**here have been Cured and discharged from the Hospital of  
*St. Bartholomew's* the Year last past, of Wounded, Sick  
and Maimed Souldiers and Seamen, and other diseased Persons,  
from ſeveral parts of the Dominions of the Kings moſt Excel-  
lent Maſteſty, and from Foreign parts, many of which have  
been relieved with Moneys and other neceſſaries at their de-  
parture, tho' (as it hath pleaſed God) the greaſt part of the  
Revenue of the ſaid Hospital was conuſed by the late dread-  
ful Fire. 2217

Buried this year, after much charges on them 109  
Persons remaining under Cure in the ſaid Hospital 278

The diſſiculty of the times being ſuſh, and the Contingent Char-  
ities exceedingly leſſen'd, the ordinary revenue is not ſufficient to ſu-  
pport above a Moyety of the charge of the whole, by which means the  
numbers received in and cured this year are fewer than the preceding,  
and without the charity of well diſpoſed persons are not capable of be-  
ing advanced.

*St. Thomas Hospital.*

**T**here have been cured and discharged from *St. Thomas's*  
Hospital in *Southwark*, this laſt Year, of Sick, Wounded,  
and Maimed Souldiers and Seamen, and other diseased Persons,  
from ſeveral parts of his Maſteſties Dominions, and from Fo-  
reign parts; many of which have been relieved with mony,  
and other neceſſaries at their departure; tho' much of the Re-  
venue of the ſaid Hospital has been deſtroy'd by ſeveral dread-  
ful Fires in *London* and *Southwark*; and moſt of the Buildings of

this

this Hospital being very old, low, damp, and incommodious for the reception of sick and wounded persons; the Governours have rebuilt a great part thereof, in which they have already laid out of their own free gift many thousands of pounds; and have maintained the same number of Patients for cure, whilst the same building has been carried on. To compleat the whole, there is some part now building, which, without the assistance of charitable persons, cannot well be accomplished: the yearly revenue being much less than will defray the constant charge.

Buried this Year after much charge in the time of their sickness — 148  
Remaining under Cure at the charge of the said Hospital — 280

*Bridewell Hospital.*

**R**eceived this last Year into the Hospital of *Bridewell*, V- grants, and other indigent and miserable people, many } 1406  
whereof had both Cloathing, and such other Relief as their necessities required, being in great Distress, and sent by Passes } into their Native Countries.

Maintained in the said Hospital, and brought up in divers Arts and Trades, at the only Charge of the said Hospital, Apprentices; notwithstanding it pleased God, the Hospital, and all the Houses within the Precinct thereof, (which was the greater part of its Revenue) were wholly consumed by the late dreadful Fire; besides the great loss sustained in the Remains of its Revenue by two terrible Fires, the one in June 1673, and the other in November 1682, which hapned in *Wapping*.

*Bethlem Hospital.*

**T**he Hospital of *Bethlem* is of great necessity for the keeping and curing Distracted Persons, whose misery, of all others, is the most deplorable, because they do not apprehend the same, it disabling the Mind, as well as the Body.

Brought into the said Hospital the last year, distracted Men and Women — 60

Cured of their Lunacy, and discharged thence the said year — 45

Distracted persons buried the last year — 10

Now remaining there under Cure, and provided for with Physick, Dyt and other Relief, at the charge of the said Hospital — 131

The

The Charge whereof is great, and the Revenue of the said Hospital so small, as not to amount to one half part of the yearly Expenses thereof; and the Building of the old Hospital of *Bethlem* being Ruinous and not Capacious to receive and contain the great number of distracted Persons; for the Admission of whom, daily Applications are made to the Governours thereof.

Upon a Christian and Charitable Consideration of the Premises, the Lord Mayor, Aldermen, and Common Council of the City of London, did lately grant sufficient Ground to erect a more commodious House for the keeping and curing the said Lunaticks, and distracted Persons: In the Building and Finishing whereof, the Governours of the said Hospital have laid out and disbursed above Seventeen Thousand Pounds, whereby not only the whole Stock of the said Hospital is expended, but the Governours thereof have been necessitated to take up several great Summs of mony, for the finishing the same. And therefore the said Hospital is a very fit object of all good mens Charity, to do as God shall enable them, toward the relief of the said poor Lunaticks, and Payment of their Debts; there having been, and daily are, by the blessing of God, and the charge of the said Hospital, and the Care of those that are intrusted therewith, divers reduced to their former Senses.

Beside what is done toward the Relief of so many in these several Hospitals, the President and Governours of the *Corporation for the poor of the City of London*, lately erected, have begun an admirable design for the employing the common Poor, and clearing the Streets of idle Beggars and Vagrants; and for carrying it on, they have advanc'd a considerable Loan of Money out of their own private Calhes, where-with they have provided Work-houses and necessary Implements; and have already taken into their care, out of the several Parishes in the City, above 200 Children, whom they provide with Dyet, Cloathing, and Instruction, and bring them up to work at our Manufactures; and they have contracted for the teaching about 800 more, whom they will likewise constantly employ, and take their Work off their hands for the best Price.

And they hope that, by the generous Contribution of Charitable Persons, they shall be able in a short time to set to work *all the Poor of the City of London and the Liberties thereof*; and likewise to employ *all poor Mechanicks*, in the several Employments they have been bred to, or shall be capable of, and to take off all the Work they make,

tho' they should lose thereby, that so they may prevent any of their Inhabitants from living idly, and wanting Work, whereby many are forced to beg, steal, or to have recourse to other dissolute, vicious and unlawful Practices.

This being a work of so great Use, and of such excellent Example, they trust all good Men will lend their Assistance toward it; especially since it is now in its *beginning*, and most wants Encouragement: And should it fail, would probably discourage other Parts of the Nation from attempting the like; but if it succeed and flourish, it may in time spread over the whole Kingdom, to the unspeakable Advantage of the Publick, not only in increasing our Manufactures, but in bettering the Manners of the poorer sort of People.

These are indeed very good Tokens of a *Christian* Disposition among us; and it is the continuance, the growth, and the propagation of this *Christian* Disposition, that is the main End of this Day's Assembly. And it must be confessed, that the Assembly it self is a very forcible Motive to it, where the Beauty, the Comfort, and the Usefulness of it appears by those numbers of poor Creatures who are relieved by it. And this cannot but have its effect upon all that see it, and must be felt without my Direction.

But the great *Festival* now depending determines my Thoughts to Arguments of another nature, and the Commemoration of the *Resurrection* of our *Lord*, which must enliven the Hopes of our *own*, urges me to press you to *Charity* and *Compassion* at this time, rather from the *Fruit* you your selves shall reap from it in *another* World, than that *Support* your indigent Brethren shall receive from it in *this*.

And

And for that reason I have made choice of these words, which are a part of the account that our Saviour himself gives of the great *Resurrection*, and of his coming to *judgment* at the end of the World. Which he begins at the 31. *Verse*, telling us, that *When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left.* And then follow the Words of my Text, *Then shall the King say unto them on his right hand, come ye blessed of my Father, &c.*

Now these Words contain the most *noble Arguments for mercy and pity*, that can possibly be applyed to the mind of Man: All acts of compassion done to our wanting *Brethren*, are represented here as done to our Saviour himself, and are declared to be so taken and accepted.. This acceptance is farther illustrated by the glorious *Reward* that attends them, *a Kingdom prepared from the foundation of the world*, and that will last when this World shall be no more: And further yet, by the particular place these works have, in the *reason* that is given for this wonderful retribution; *for I was hungry, and ye gave me meat; thirsty, and ye gave me drink, &c.* Where 'tis observable, that no other good works

are mention'd, but those of Charity and Mercy; from whence, though we must by no means gather that good actions of *other* kinds will not be regarded, yet the least we can conclude, is, that these will have a peculiar degree of acceptance, and that the Charitable Man shall have a distinguishing share of the Character, *The blessed of the Father.* Now if Charity at the *Resurrection* shall be, before Angels and men, thus accepted, thus rewarded, and thus *distinguish'd*, and that by our *Saviour* himself, sitting in all the pomp of the last *judgment*; 'tis not easie to imagine any thing that can be so persuasive to move us, not only to *exercise* this Virtue, but to be *zealous* in promoting it, and desirous to *excel* in it: 'Tis a Consideration that will work on our *Reason*, our *Gratitude*, our *Interest*, and our *Ambition*, the most vigorous and active springs in human Nature; and it must be either not well illustrated by the *Preacher*, or very ill considered by the hearers, if it does not make a very sensible and lasting impression on our Hearts.

I shall therefore confine my present discourse, to this *threefold* Argument for Charity and Pity, represented in my Text; and shall distinctly offer to your reflection the several parts of it.

I. Our *Saviour's* accepting the Charity we shew to our distressed Brethren as done to himself.

II. The

II. The Reward which it shall meet with in the Resurrection.

III. The distinction, and peculiar degrees of glory, that shall attend the Charitable Man in another Life.

I. I begin with the first, *Our Saviour's accepting the charity we shew to our distressed Brethren, as done to himself.* That he does thus accept it, is sufficiently evident from the words in the Text, *I was hungry and ye gave me meat, &c.* But to make it yet more plain, and consequently the more to enforce the Duty, he frames an *Answer* from the *Righteous*, v. 37. &c. *When saw we thee an hungred, and fed thee, or thirsty, and gave thee drink? &c.* Intimating, that they could not imagine how they should be entitled to the merit of so many services to him, whom they had never seen in his state of *humiliation*; and that therefore, how great soever their *Love* to him were, they could not pretend to have had such occasions of *expressing* it; and this Answer our Saviour makes for them, to usher in his own *reply*. v. 40. *Then the King shall answer, and say unto them, verily I say unto you, in as much as ye have done it to one of the least of these my brethren, ye have done it unto me.*

If then, by this *repetition* and *affeeration*, it be put out of all doubt, that our Saviour does accept our *Charity* to *his* and *our* poor *Brethren*, as done to him-

*himself*; it must be out of all doubt too, that it ought very nearly to *affect* us, and that whether we consider these words as giving a *Rule* for our direction, or an *occasion* for our *gratitude*.

1. If we consider this as a *Rule for our direction*, then the *strength* of it will be briefly this. Our Saviour is intimately *affected* with the wants of our Brethren, pities their *afflictions*, commiserates their *pain*, grieves himself at their *grief* and sorrows, and has a *feeling* of their miseries; his *tenderness* is so great for them, that he reckons them his *Friends*, his *Brethren*, yea even *Members* of his Body, and parts of *himself*; the comfort or relief that is administered to them, is so acceptable to him, that he professes himself to feel a mighty satisfaction and *comfort* in it; and what can the consequence be less than, *go thou and do likewise*? Is there any better *pattern* for us to imitate? Or can we regulate our *judgment* and *affections* by a nobler *Model*? Is the blessed *Jesus*, the Son of *God*, the *Saviour* of the *World*, so nearly concerned for those that suffer? And shall we who carry his *name*, believe his *Doctrine*, and profess to imitate his *example*, have no concern at all, or but a *cold* and *disproportion'd* one? This sure is highly *unfit* and *unreasonable*; and therefore, while our *head* professes this *tenderness* for all his *Members*, the *Members* ought to have a like *compassion* one for another, and *whether one member suffer, all the*

*the members should suffer with it ; or one member be comforted, all the members should rejoice with it ; 1 Cor. 12. 26.* Such force has the pity of our Saviour to command ours, if we consider him barely as our *pattern* and Example. But there are two reflexions under this head, which will make the impression yet deeper.

(1.) The first is, that our Saviour is in *Heaven*, at the right hand of his Father, remov'd far from all possibility of *Suffering* in his own person : He has overcome *mortality*, and all its Appendages, troubles, infirmities, and even Death it self ; and is in possession of a Kingdom, Glorious, Eternal, and exempt from all *misfortunes* ; and yet in this state of immutable Happiness, he has this tender compassion for those who are combating with the *calamities* of this lower World. How much greater reason then have *we*, to have bowels of Mercy toward those who suffer, since we our selves are in the *same condemnation* ? Our persons and our condition are both here *frail* and *uncertain*, and we are subject to the very same miseries that any of our fellow Creatures suffer, and we do not know how *soon* providence may call us to be tryed by them. Now tis a moving Argument to pity, that the case we commiserate may one day be our *own* ; and the very reflexion on what we would *then* desire for *our selves*, must melt us into Charity toward *other men*.

(2) And

(2.) And this puts us in mind of a *second reflexion*; that our Saviour has no other spring to move him to this tender regard of those who suffer, but his own infinite *mercy* and *compassion*; he can receive no real *Retribution*, and no *Accession* to his Happiness by it. He neither wants their *prayers*, their *thanks*, nor their *returns*. But *our* case is quite otherwise; the Alms we give may be amply repaid in fervent *prayers*, that will pierce the Skies for us, and not return till they have gain'd a Blessing on our persons or designs; the *thanks* and acknowledgments that follow our bounty, may increase our *good name* or our *interest* in the World; and an exemplary *Charity* to the poor and distressed, may entitle *our selves* or *descendants* to an universal *assistance*, when it shall be our turn to want it: And all these things have a strong influence upon human Nature, and must suggest, that if we are bound to imitate our Saviour, and to be ~~merciful~~ after his Example, barely for the *fitness* and *rectitude* of the thing in it self; then certainly we are ~~still~~ under greater obligation, not only to tread in his *steps*, but to do it with *zeal* and *constancy*, when there are such *concurrent Arguments* as these to quicken our resolutions and endeavours.

2. But our Saviour's acceptance of *Charity* as done to himself, does not only affect us as a *Rule* for us to imitate, but urges to the practice of this duty toward our

our Brethren, in *gratitude* to our *Saviour* to whom we owe so much. Our returns, as I before hinted, cannot properly reach *him*, nor can we really repay what he has done for us; and therefore if he directs our acknowledgments to any *other Objects*, whom he shall make his *Proxies and Receivers*, our debt to him must oblige us to pay what we can *there*. Since then our *Saviour* declares that the pity and the relief which we afford to persons distressed, shall be accounted as if it had been applyed to himself in person, the very same Arguments must move us to *Charity* and compassion to the *poor* and miserable, that call for our *gratitude* to our *Saviour* and *Redeemer*. And one would think there should be no need to mention these; they are so *many*, that some of them must be always before us, and they are of that *force* that it is very hard to resist them. But since human Nature is too apt to be *insensible*, or *cold*, or *forgetful*, I shall crave leave to excite your *Charity*, as it is a piece of *gratitude* to our *Saviour*, on these *four* accounts.

(1.) As he is one that *loves* us; and *that* with such a degree of *tenderness*, as human affections can never measure, and human expressions can never describe; he who is *God blessed for evermore*, left the bosom of his Father to dwell among us; he united himself to us, not in *appearance* only, but in *nature*; took our flesh and blood upon him, made us

his *Friends*, his *Brethren*, and even *Members* of himself, undeserving, unprofitable, and rebellious as we were ! And for no other reason that we can fathom, but his own good will and unmerited kindness, he distinguish'd *Man* from those *Noble Beings*, that wanted a *Redeemer* as much as we ; *for he took not upon him the nature of Angels, but he took upon him the seed of Abraham*. Now the most natural effect of *Love*, is to beget *Love* again, and a *Love* resembling that which calls for it. And can we see what has so lov'd us, and what we ought so to love again, *poor*, and *naked*, and *hungry*, and *griev'd*, and grant no compassion or relief ? And yet this is our case, when we are *hard-hearted* and uncharitable to our afflicted *Brethren*. 'Tis our *Saviour* that suffers in them, and calls for our help ; and when we commiserate their condition, and supply their wants, we are but obliging and grateful to him that *first lov'd us*.

(2.) Our gratitude is due to our *Saviour* as he is our great *Benefactor*, as one whose love has not been bare *Benevolence*, but has flow'd to us in streams of unspeakable *bounty* ; he has not only pityed our ignorance and blindnes, but has *illuminated* our minds, by a clear *Revelation* of the *Will* of *God*, and the *Duty* of *Man* ; he *compassions* our *weakness*, and he *supports* it by his constant *Encouragement* and *Assistance* ; he *intercedes* for our *pardon* daily, when we do *amiss* ; and

and he as daily offers his *Grace*, to enable us to do better; he *protects* us and *guides* us in this *World*, and has prepared *Mansions* for us in a *future*. And can we live under these, and infinite more continued blessings of the like nature, and never think of doing any thing in return? *Benefactions* do certainly create a *debt*, and though, may be, *civil Laws* do not take notice of it, or cannot enforce it, yet the *Law of Nature* does oblige us to *re-payment*. And if we can pay such debts as these, only by communicating some of our *conveniences*, perhaps only our *superfluities*, to Creatures like our selves, whose *wants* call for it, and whose *comfort* and *ease*, and sometimes even *Life* and *Being* depend upon it, sure we ought to be pleased with the occasion and to close with it, and *rejoyce* that our *Saviour* affords us any means, especially so reasonable and so grateful ones, of demonstrating our sense of his *Love*, and our gratitude for his *Benefactions*.

(3.) The compassionate *Jesus* is not only our *Benefactor*, but our *Deliverer* too, and has rescued us from the most intolerable *Evils* that human *Nature* could groan under; from the *tyranny* of *sin*, the *wrath* of *God*, and everlasting *death*. This is indeed one of his *Benefactions*, but I mention it *distinctly*, because our sense of *Evil* is much more quick and affecting than that of *Good*, and deliverance from what hurts or torments us, does infinitely more oblige than

additions made to our happiness ; kindnesses and good turns that are done us in our *prosperity*, very often lose their price with us ; our *negligence* overlooks them, or our *pride* undervalues them, or reckons them as due. But the Evils we lye under convince us of our *frailty*, and emptiness, and represent our deliverers as fraught with *favour* and *obligations*. How do we respect those who restore us to our *health*, from a painful or a tedious sickness ! How do we honour them who deliver us out of *captivity* or imprisonment, and bless them for the sweets of that *liberty*, which we regain by their help ! And how do we magnifie that conduct, and that courage, which rescues us from a *Tyranny* on our Consciences, or *oppression* in our Rights or Estates ! No Honour, no Zeal, no Service is thought enough ; and truly scarce any is enough, to shew the inward feeling we have of such *benefits*. Now would we but apply this Argument to the *present* case, it would have more weight than it can in any other instance. No *Deliverer* can free us from such Evils as our Saviour has done ; no *Physitian* can heal us like that *Physitian* of our Souls ; no Conqueror can retrieve us from such a *Captivity* as that we were under to *sin*, or from such a *Tyranny* as that we were opprest with by *Satan*, who *led us away captive at his will*. And then the natural result must be, that all that we can do to testifie our acknowledgment is here most *justly* applyed, that what-

whatever we can return is still too little, and our mind must always owe, what our actions cannot *sufficiently* express; and this should make us *desirous* of occasions for our Charity, *ready* in embracing 'em, and *zealous* in promoting the end of them. We should think we could never do *good* enough, to express our thankfulness to him who has deliver'd us from so much *Evil*; nor could we reckon our selves worthy of the Happiness we enjoy, while we could see any poor Members of our Saviour in misery, calling for our aid, and yet *unreliev'd*.

(4.) But there is one further reflexion, that improves all that has been yet said; and that is, that our Saviour rescued us from misery, *by undergoing it himself*, and became our Deliverer by becoming our *Sacrifice*. And this raises the Obligation to its full height, and must put the Soul upon its utmost stretch to answer it. All the other *Topicks* of gratitude carry along with them some *invitation* to the person that obliges us. To *love* even the unworthy, is the exercise of the most *beautiful* and charming quality of the mind; to *do kindnesses* to those about us, is a very pleasant way of being kind to *our selves*; to *succour* those who want it, and to *relieve* the oppressed, is to succour our own persons, and to relieve those *yearnings*, which the misery of others creates in us, by a kind of *sympathy* in human Nature. But *suffering* has nothing

nothing in it to make it *agreeable*, humanity shrinks at it, and cannot be reconciled to it; no resolution or courage embraces it *for it self*, and therefore he that suffers for us, cannot do it for his *own*, but merely for *our sakes*, and so lays on us the *purest* and most *improv'd* obligation. But *this* our Saviour has done, and has *suffer'd* for us beyond what we can *conceive*, because we cannot comprehend the *dignity* of him that suffered, nor the *weight* of that *wrath* of God which he bare for us, and had a perfect sense of; in one word, he laid down his life, and underwent a *painful* and *ignominious* death for us, upon the *accursed* Tree; and should we not account then that *he has bought us with a price*, and that our *Life*, our *Bodies*, and *Souls* are his? And if he may justly call us, to lay down even our *lives* for his sake, shall we be backward when he calls but for a *small* portion of what we can well *spare*, to his poor Family that *wants* it? Should any Man have so wonderful a love for another, as to lay down his own Head to save him from *Execution*, and should the *Relations* or *Children* of that very person fall to *poverty* and *want*, would not he that was sav'd by him from Death, reckon all that he had *due* to their relief? Now our *Charity* is dispensed not to the *Relations* or *Family*, but the very *Members* of our Saviour, nay to *himself*, for he alone still lives after Death, and is sensible of this return. And let *this* be confi-

considered, and I think the obligation cannot be *further improv'd*: Let a Man but reflect that the merciful *Jesus* was Scourged, and Pierc'd, and Crucifi'd for *him*; and let him but fancy that the hungry, the blind, and the Lame, in one word, all the *miserable* are the *Members*, the *body* of this bleeding and expiring Saviour, and then let him be hard-hearted and cruel if he can.

I have been the longer upon this Topick for our Charity, *the gratitude we owe to our Saviour*, because I think it is the most *moving* one to a *generous* disposition, and Charity should always flow from a disposition that is generous, and above the *narrow* designs of interest and *self-love*; but because we cannot have too many tyes to so excellent a Virtue, and so great an *ornament* of our Nature, I must pass on to those which may work *even* upon them, who have some tincture of the *Mercenary* and *Ambitious*. For,

II. The second motive to Charity contained in the Text, is an Argument of interest, *viz.* *The Reward it shall meet with in the Resurrection*, expressed in these words, *inherit the Kingdom prepared for you from the Foundation of the World*. Now this is an expression that hints to us both the *greatness* and the *continuance* of that Happiness which the Charitable Man is encouraged to expect.

The

The World has nothing greater than a *Kingdom*, at least nothing that men generally *think* greater, or *covet* more; and therefore since our conceptions of a *future* state, must be framed by *notions* taken up in *this*, there is no other way to describe it, but by an allusion to those things which are *here* the object of our desires or enjoyments. And for this Reason eternal Happiness is call'd a *Kingdom*, a *Crown*, a *Throne*, and the like; because men who are in possession of *these* are supposed (how truly they best know who have them) to be in possession of all that is *desirable* in this Life; but since these are expressions suited to our *conceptions*, the meaning of them must be, that the Joys of Heaven shall equal, not what these things are in *reality*, (for perhaps that would not be worth our wishes,) but what our *imaginings* fancy they are; or that the ambitious cannot promise himself such charms in a *Crown*, as the charitable Man shall *find* in Heaven. But then, that *Heaven* may not lose its value with those men who judge best, that is, those who see the vanity of *all*, even the *greatest* things on Earth, the Scripture often supplies the defect of such similitudes as *these* by plainer Language; and assures us, that *eye has not seen, nor ear heard, neither hath it enter'd into the heart of man to conceive, the things that God has laid up for them that love him.* And we may add, for them who love their *Brethren* too.

Such

Such is the weight of the glory that shall one day be revealed in the Charitable Man, and 'tis not the least Article in it, that it is a Glory which shall *not be done away*; for 'tis a Kingdom *prepared from the Foundation of the World*. 'Tis true, these Words seem at first sight only to denote the *Certainty* of this Reward, as that which the eternal purpose of God, which cannot fail, has prepared for good men; but they very well imply the *Eternity* of that state, and intimate that it is a part of that blessedness which *God himself enjoys*, which was *before the World*, and for that reason must be *after it*. They are *created* things only that are *mortal*, and what was from *Eternity* before this *World* was *made*, must be to *Eternity* when it is *dissolved*.

So that these *two* Considerations seem to involve all that can possibly be desired in any state, that it is *perfect Happiness*, and that it will *always* be so; and if this be the Reward of the Charitable Man, then I think these *three* things are very plain.

1. That what we give away in Charity, *is not lost*; it is not a *waste* made of the good things we enjoy, as the *selfish* Man is apt to imagine, who thinks that *perished*, which is *remov'd* from himself; 'tis but *lent*, and will be repaid in due time; for he that *pityeth the poor, lendeth unto the Lord, and look what he layeth out, it shall be paid him again*. A little expectation will re-imburse us, and we may *throw our bread upon the waters*, and it

*will return to us after many days.* It will probably enough find us on this side the Grave, but if not, it will make a sure return *beyond* it. The poor whom we believe may never be in a capacity to recompense us, but their surety always is, and he *will recompense us at the Resurrection of the just.*

2. What we bestow in Charity, is *better preserved for us*, than it can possibly be by any other method. All the Matter of our Charity is subject to *decay*, and is corruptible in it self; 'tis Charity only that can *preserve* it for ever. The Bread we deal to the hungry, and the Drink we reach to the thirsty, would but *mould* and *sour* if we kept them by us. The Garments wherewith we Cloath the naked, would be eaten up by *Moths* and *Rottenness*, if they were not employ'd. And even our Silver and Gold is exposed to *Rust* and *Rapine*, and at best can serve us no further than this *present Life*. Now this is but an insignificant *moment* of the great duration of man, which is to all *Eternity*. And for this reason that *Virtue* must be of wonderful *Advantage* to us, that can render these *immortal*, and make them useful in another Life. And yet this is certainly done by *Charity* and *pity*. He therefore is the *wise Man*, who does not lay up for himself treasure upon earth, where *rust* and *moth* doth corrupt, and where *thieves* break through and *steal*, but lays up for himself treasure in heaven, where neither *rust* nor *moth* doth corrupt, and where *thieves* do not break

*break through and steal. And he is the best friend to himself, who is a kind friend and Benefactor to others, who makes to himself friends of the mammon of unrighteousness, who, when it fails, will receive him into everlasting habitations.*

3. What we bestow in Charity is *more improv'd, and brings us in greater advantage, than all our policy and success can produce by any other means.* And this is the Argument that generally works upon an *avaricious* temper; the Covetous Man does not love barely to have his Gold *kept*, but to have it *increase* and multiply; and will be willing to place it, where he may be sure to receive his own again with *usury*. Now the encrease here is too visible to want illustration: We give a small *Alms*, and receive a *Kingdom*; a *short repast*, and have a *continual feast* for it: We Administer some of the *comforts* of this Life, and are paid with the *Joys* of a future; or we keep our Brother a *little* longer alive on Earth, and for it we live for *ever* with our Father which is in Heaven. Charity then does but sow for a wonderful Crop, and in due time it must reap above a thousand-fold if it faint not.

And what other way have we to bestow our wealth with such *wisdom*, in such *security*, and to such *Advantage*? Would we lock it up, and do no body *good*; or spend it in *Luxury*, and do our selves *mischief* by it? Would we throw it away vainly and prodigally, and

be *laught at*; or make it an Instrument of Oppression, and be *hated*? Would we render our Riches Baits to raise the Desires of the *strong*, and provoke them to *rob* us; or to move the Envy of the *malicious*, and tempt them to *destroy* us? Or which is yet worse, would we lay up our *Rest* in them, make them our *dependance*, and place our Confidence in our Wealth; and so affront Almighty God, and call down his *Vengeance* to dissipate our Fortunes, to plague our Bodies, and to damn our Souls? All other ways do but make what God *design'd for our Comfort, to be to us an occasion of falling*. And who would not then take *Charity* for his *Director* in distributing his *Worldly Goods*, to please his *God*, to oblige his *Saviour*, to give his Brethren *Support*, and himself *Immortality*?

III. We come now to consider our third and last Motive to *Charity*. *The Distinction and peculiar degrees of Glory which shall attend the Charitable Man in another Life.* This is indeed an Argument proper to work upon our *Ambition*, and therefore may be thought to have no place here, since we can hardly imagine that there is room for Ambition in *Heaven*. The *least* Mansion in that blessed State will sufficiently fill all our Desires, and even surpass our Hopes; and to be a *Door-keeper in the House of our God*, will be a more honourable and happy Employment, than to *govern* in the Palaces of Princes.

But yet God represents to us in *Scripture*, that there are

are degrees of Happiness in another Life ; and God never represents any thing in vain, but expects it should have its influence upon us. If he reveals to us that there are some Places in Heaven it self more desirable than others, it is for this end, that we may more desire them, and be more enflamed in our Affections, and more earnest in our Pursuit of them : For there is the very same reason for our more zealous prosecution of a greater Good, as there is for our prosecuting of Good at all. So that when greater degrees of Glory are proposed to invite us to Charity, 'tis that we may particularly engage in this Work, and promote it with more than ordinary Zeal ; 'tis that we may endeavour to excel and be eminent in this Christian Duty here, as we would excel and be eminent in the Triumphant Church of Christ hereafter.

We do not know wherein will consist the distinction between Saints in Heaven, but whatever it is, it will be something that is excellent and desirable, and an Accession to our Happiness ; and we ought to believe it is worth striving for ; and 'tis commendable, and what God expects from us, to aspire after it.

If it consist in greater Perfection in our selves, a nobler exaltation of our Nature, and improvement of our Faculties ; the common Principle of Self-love will carry us to desire it ; and besides, all Perfection bringing us the nearer to God's Image, the Love of God too, which

we

we shall have in Heaven in the *greatest* degree, and should have here in some *proportion*, should urge us to covet it as far as *possible*, and to endeavour to be as like him as we can.

If it consist in being more *esteemed* by the *Angels* and blessed Spirits, and more *belov'd* by the *Saints*, many of whom the Charitable Man may have reliev'd in their *militant* State ; there is no good Man but would earnestly wish to approve himself to the *Judgment*, and unite himself to the *Affections* of such glorious *Beings* as far as possibly he could ; especially, since they are to be his *Company* to all Eternity ; and the enjoyment of their Society is one great part of his *Happiness*.

Or if it consist in a greater share of the *Love of God* and our *Saviour*, a nearer *approach* to them, or a closer *Insight* into the glorious Excellencies of the *Divine Nature* ; we cannot desire too ardently to have all possible Advantages for so delightful and ravishing a *Contemplation*, to come as near as we can to our God, the Fountain of all Perfection, to be as much as possible with him, and as dear as possible to him. Sure there is nothing more desireable than to *follow the Lamb whithersoever he goeth*, and to be the *first Fruits unto God and to the Lamb*.

There can be no question of this, that the greatest degrees of Glory in Heaven are to be endeavour'd after with the greatest degrees of Affection and *Earnestness* ; nor can it be doubted, but that our *temporal Goods* are

are most wisely dispensed in such acts of Pity and Charity, as may give us an expectation of this *exceeding and eternal weight of Glory*; all the difficulty is to find out the *reason* of this Distinction; and to know upon what *grounds* it is, that the Charitable Man is entitled to this wonderful Advantage, and that an Alms on Earth should find such acceptance in Heaven.

Now though we ought always to be entirely satisfy'd with the Justice and Reasonableness of God's Conduct, and to conclude that it must be necessarily *wise* and *good*, though we cannot see distinctly the *reasons* of it; yet because Man does not love an arbitrary Dealing, but is desirous to have his Understanding go along with his Will; and because it may perhaps be some further Motive to *quicken our Charity*, I shall point out two or three of those grounds, which we may probably guess do give Occasion to this Procedure; and those I shall but hint very briefly, and so conclude.

1. Because the Charitable Man most resembles God, in that Attribute which he professes himself most to delight in, *viz. his Mercy and Compassion*. So that if there be different degrees of *Happiness* in Heaven, and these are to be attained by different degrees of *Goodness* on Earth, and this Goodness be nothing else but the *Imitation* of the Divine Perfections; then it may reasonably follow, that though the copying God's *Justice, Truth, &c.* may entitle us to a *Reward*, yet the copying of his *Mercy* will

will entitle us to the *nobleſt* part of it; because this mercy is what God is pleased himself to give the *firſt* place to, and which he exalts above all the rest of his Attributes.

2. Because the Charitable Man gives the trueſt signs both of the *Love of God* and of his *Neighbour*, which are the two great ſprings of all our Duties. He shews he loves *God*, because he will part with what men generally love best for his fake, and that is his *worldly poſſeſſions*. And he shews he loves his *Neighbour*, because he cannot bear that he ſhould be afflieted, but brings him relief even without *constraint*. Now it ſeems but fit and agreeable, that he that beſt approves his love to *God*, ſhould have diſtinguishing marks of *God's love to him*; and that he that beſt loves Mankind, ſhould have the firſt place in the *Happineſs of Man*.

3. Because the Charitable Man is one who moſt truly imitates our Saviour *Jesus Christ*, all whose Life among men was but one continued act of Charity to them. He went about doing good, healing the Sick, restoring ſight to the blind, ears to the deaf, feet to the lame, &c. nay 'tis very observable, that thoſe very *miracles* which he did for the Confirmation of his *Doctrine*, which was directed to the good of the *Souls* of men, were generally ſuch things as brought relief to their *Bodies*. Now if God has highly exalted the Man *Christ Jesus*, and given him a *name above every name*, and if our following

lowing our Saviour to *Heaven*, depends upon our treading in his steps *here*, the Charitable Man is prepared to be the nearest him in his *Kingdom*, who most resembles him in his *Conduct*.

4. *Lastly*, Because the Charitable Man is most like to be stored with all *other* Virtues and Graces that adorn a Christian; a generous *contempt* of this World, an unshaken *Faith* in the Promises of God, a *relyance* on his Providence, *trust* in his Protection, and *obedience* to his Authority; so that the command of *being merciful as our heavenly father is merciful*, very well *Answers* to the other, *be perfect as your father which is in heaven is perfect*. And then, if Charity do thus draw after it all the rest of those *Ornaments*, which distinguish good Christians in a *mortal* state, 'tis no wonder if it appears in the front of them in an *immortal* one, and that the Charitable men do *shine forth as the Sun in the Kingdom of their Father*.

Thus have I endeavour'd to represent to you, as fully as my short time would permit; the *three* moving Arguments to *Charity* and *Compassion*, contained in my *Text*. And what now remains, but earnestly to exhort all that hear me, that they would duly and frequently *reflect* on these things; that they may be convinced, affected and persuaded by them? If God does give us such encouragements as these, he does expect that they should not be given in vain; but that we should carefully *attend*

tend to them, and be regulated by them, otherwise they will be but an Article to encrease our *condemnation*; and the *three* Sermons that this place yearly furnishes, will be a triple *Testimony* that will rise up in *Judgment* against us, if they do not soften our hearts, and melt us into *Compassion*.

But God be thanked, it may be truly said to the Honour of his great *Name*, and to the Reputation of this great *City*, that there is a plentiful spring of *Charity* flowing among us, and abundance of good men are ready to give, if they did but know how to give wisely and *discreetly*; but shoals of vicious and idle *Beggars* fill our *Streets*, and call louder for the *Correction* of the *Magistrate*, than the *Compassion* of the people, and even the *Charitable* are afraid (and they have reason for it) that they shall Encourage *Vice* while they relieve the *impotunate*.

Now this *Assembly* furnishes such good men with *un-suspected* Objects for the most *abundant* *Charity*, and with the most rational methods of *dispensing* it. The *fidelity* and *prudence* of the *Managers* of the several *Corporations* here before you, of which so much *experience* has been had, give a sufficient *security*, that what is bestowed here, will be certainly laid out, with the greatest *discretion*, and to the greatest *Advantage*; and the *variety* of poor Creatures under their several care, gives us opportunity of gratifying the most different *humours* and *inclinations*. Have

Have we a Compassion for poor innocent *Children* and helpless *Orphans* ; would we preserve their *Lives*, and make those *Lives comfortable* ; would we bring them up in the Fear of *God*, and render them useful to the *World*, here is a Place, and Methods, and Objects ; and nothing wanting but our *Encouragement*.

Do we pity the *wounded*, the *sick*, and the *maimed*, and would we administer *Balm* to their *Comfort* ; here we may at present enliven their *Hearts*, by the *sight* of our *Bounty* ; and in *God's* due time restore their *Limbs* or their *Health* by the *application* of it.

Have we an hospitable Care of the *Stranger*, and of those whom *Necessity* or *Misfortune* hath remov'd from their Friends and Relations ; here we may act the part of *Neighbours* and *Relations* our selves ; relieve their *Wants*, and conduct them *home* ; and may at the same time exercise, though a *harsher*, yet as necessary and *wholesome* a piece of *Charity*, in contributing to the Correction and Confinement of the *loose* and *vagrant*, whose Example would be *contagious*, and their *Impunity* a *snare* to other Men.

Are we truly sensible of the pitiable Condition of those poor *distracted* Persons, who have not sense enough to pity themselves ; our *Charity* may here give them, I do not say *Meat* and *Drink*, but by the Blessing of *Heaven*, even *Sense* and *sound Judgment* too ; and we may raise up, from a kind of *Death*, our lost Brethren to a *rational* Life, who will be sure to sing the *Praises* of *God*, and of their *Benefactors* too, with their reviv'd Understandings.

Or have we in the last place a just Indignation at that *Sloth* and *Beggary*, into which Naughtiness and want of Discipline leads our poor Families ; would we bring them to a sense of their *Duty*, and a love of honest *Industry* ; would we prevent their being *Vagabonds*, or *Thieves*, or any thing that is worse, and make them *useful* Members of the *Publick* ; here are the Instru-

Instruments ready, and they want but our *Assistance* to perfect so glorious an Undertaking. And we have great reason not only to be *exemplary* in this sort of Charity, but to be diligent in *persuading* others to it, and earnest in our Prayers to God, that he would propagate the Example of this *City* through the Nation, and that he would open the *Eyes* of the whole *Kingdom*, and move their *Hearts*, to joyn both Hands and Purses to this *Reformation* of the Poor; since it is the truest Compassion to their *Souls* and *Bodies*, and I may say, to the *Publick* it self, which groans under the Evil of their *disorderly Lives*, and will be never well reform'd, without such a *Remedy*:

The very *Circumstances* of all these plead for them more than any Arguments of *human Eloquence*, but not so much as the *divine Rhetorick* of the *Text*; we owe them *Love*, as they are *Men*; and *Pity* as they are *miserable*; but we owe them the most grateful and tender *Returns*, as they are *Members of our Saviour*. 'Tis *him* we comfort, 'tis the blessed *Jesus* himself we relieve, in these distressed Objects: For so we must believe, since he tells us himself, *Verily I say unto you, inasmuch as ye have done it to one of the least of these my Brethren, you have done it unto me.*

And yet, when all is done, the greatest Comfort is to *our own Souls*, and our Alms return into our own Bosom. What we *sow in corruption*, is *raised in incorruption*. and while we give to the poor and miserable on *Earth*, we do but purchase a glorious *Inheritance* in *Heaven*. Let us therefore go on vigorously in this Duty, and abound plenteously in this *work of the Lord*, and *persevere* in it; as knowing that *our Labour shall not be in vain in the Lord*; and if ever *Coldness* or *Selfishness* should obstruct our *Progress*, let us but bring before our Eyes the Sentence in the *Text*; he will hardly be *backward* who reads this *Invitation*, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*. To which may *God of his infinite Mercy bring us all.* Amen.

F I N I S.

